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SOME OBSERVATIONS ON THE HAVESU-PAI INDIANS.

BY
R. W. SHUFELDT, M. D.

(With Plates XXV, XXVI.)

Several years ago when the writer had the opportunity of studying some of the tribes of our Indians in the southwest, especially those found in northwestern New Mexico and over the adjacent boundary of Arizona, he met with Mr. Benj. Wittick, formerly a photographer in the employ of the U. S. Geological Survey, who was making a collection of photographs of the Indians of that region. He had visited that least known tribe of Arizona Indians, the Havesu-pai, of the so-called Su-pai Cañon, and had obtained some excellent pictures of them. I was so fortunate as to secure prints of Mr. Wittick's photographs of that race. As we have no good illustrations of those people that I am aware of, it is hoped that the two plates we are enabled to reproduce here of them will be found useful to the anthropologist. 114

In every sense of the word the Havesu-pais are a dying race. There is but a remnant of them now in existence; I have heard it said, less than two hundred. They exist in one of the grandest cañons in all Arizona, living in their primitive lodges along the bank of the stream that passes through it. Upon looking up such matter as had been written upon this departing tribe of Indians, I found it to be exceeding meager; indeed there is little or nothing known about them. From the very inaccessible place of their abode they have been very rarely seen, and only on few occasions by scientific men. Mr. Albert S. Gatschet of the Bureau of Ethnology of the Smithsonian Institution confirmed this opinion, and said that those Indians were known in former times by the name of "Koxoninos," or "Coohnichnos," but that they were the "Cosninos" of the Moquis of Arizona. Properly they should be known by the name that the Yumas call them, that is the Havesu-pai, or Avésu-pai, meaning the "down below people, or a tribe or race that live down in the cañon." "Páya, pái," being "all, people." They themselves claim to be descended from the Wolapai. [161] [131] [175] [10] 114 [173] 175 114

In Vol. III of the Pacific Railroad Reports, Whipple barely alludes to them. On page 80 of that work he states that "upon old Spanish

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maps the San Francisco mountain is represented as belonging to the continuous Mogollon chain, which comes from the east southeast, and was called Sierra de los Cosninos, the name of a tribe of Indians inhabiting this region. I am under the impression that Leroux, the early explorer in that part of the country was finally murdered by the Cosninos, but I do not remember that the account has ever been printed." Whipple also refers to the "Cosnino caves," remarking that "the Cosnino caves had been plastered with mortar, showing more artistic skill than is practiced by the present occupants of the country" (*loc. cit.*, p. 15). And again on page 19 he goes to show that, taken collectively, the Pontos, Cosninos, and Yampais together number 6,000 souls; of these 2,000 were Yampais (p. 17). But all this is very brief and unsatisfactory.

Capt. John G. Bourke in his work on "The Snake-dance of the Moquis of Arizona" (1884), says, "At Keam's ranch we met Mr. Alexander Steven, a bright Scotchman who during the past 12 years has had considerable experience as a metallurgist and mining prospector in Nevada and Utah. He gave me a thrilling account of his journey westward to the country of the Cohoninos, a tribe of Indians living in the cañon of Cataract Creek, near its junction with the Grand Cañon of the Colorado in this Territory.

"They number only from forty to fifty warriors, live in the cliffs in winter, and build 'wickyups' or sapling lodges in summer. They say that the Hualpais (Wolapais), Apache-Mojaves, and themselves are all one people—Cohoninos—but that *their* proper designation is the "Ah-Supai.

"They raise an abundance of finest peaches, good corn and melons, and weave unusually fine and beautiful baskets. They are great hunters, and eke out a living by trading off buckskins, and sometimes mountain lion pelts, to the Moquis, Navajos, and Apaches.

"The cañon in which they dwell is 4,500 feet deep, and is that of the Cataract Creek, a strong body of clear water tumbling by a series of cascades into the Grand Cañon of the Colorado, 1,500 feet still deeper, and separated from their village by a series of blood-curdling precipices and chasms" (pp. 80, 81). Captain Bourke, in speaking of the Moquis, says further, that "Intimate commercial relations are maintained with the Cohoninos or Ava-Supais on the west (*loc. cit.*, p. 254).

In a lecture before the National Academy of Sciences, delivered in Washington, April 22, 1882, Mr. Frank H. Cushing in referring to the Zunians said, "Interesting among the hero-gods is the great priest of all religious orders save that of the bow, *Poshai Ash'ia*. In the days of the new, yet not until after men had begun their journey toward the east, he is supposed to have appeared among the ancestors of the Zuñis, the Taos, the Coconinos, and the Moqui Indians, so poor and ill-clad as to have been ridiculed by mankind." This lecture was afterwards published in The Popular Science Monthly, of New York (1882, p. 191).

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175 Mr. Cushing's best account of these people, however, is published in another connection, wherein he relates how he made a long and dangerous journey from Moqui to the Supai Cañon.*

Following his description of hazardous descent into that fearful gorge, Cushing goes on to say in his article, that "the first Ha-va-su-pai I saw
[291] may be taken as a type of his race. But lightly clothed, a strange close head-band around his temples, he swiftly passed from one bush to another as we we emerged from the little grove. Below us stretched a
[133] green, moist plain of sandy soil, nearly two miles long by half a mile at its greatest width. We could catch only occasional glimpses of it through the rank growth of willows, the leaves of which everywhere brushed our heads as we rode along the river trail; these glimpses,
[241] however, revealed numerous cultivated fields of corn, beans, sunflowers, melons, peaches, apricots, and certain plants used in dyeing and basket making, and usually carefully protected by hedges of wattled willows or fences of cottonwood poles. Everywhere these fields were crossed
[312] and recrossed by a net work of irrigating canals and trails. Here and
[348] there were little cabins, or shelters, flat-roofed, dirt-covered, and closed in on three sides by wattled flags, canes, and slender branches, while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the house, and between which and the house burned smoky fires."

"The houses were always nestled down among the thick willows
[861] bordering the river, or perched on some convenient shelf, under the shadows of the western precipice. In several places, within some of the great horizontal cracks of these western cliffs, and often high up, were little buildings of stone laid in mud plaster, and not unlike the cliff dwellings we had observed on the way down, and of which ruins exist in almost every cañon throughout the great southwest."

"When we again caught sight of our Kuhni, in a little opening near the trail, he was evidently uncertain whether to run forward and warn the tribe—whose voices, mingled with the barking of dogs and the murmuring of the river, could be heard below—of our coming, or wait to greet us. Finally, he shouted in a rapid, gurgling, soft sort of language, that the villagers were coming; and then, with sort of a questioning smile, turned toward us, keeping up a ceaseless gibberish, but eyeing me closely, and evidently thinking me the most curious member of the
114 175 party."

The only other facts of importance given in this narrative are that
[756] those Indians have their medicine men and use the "sweat house," a
[515] plan of treatment seen among many other tribes. They have a great
[231] number of dogs about their village, and many of the families are blessed with from five to six children. They are, so far as the writer is aware,
[648] upon excellent terms of friendship with the whites. I am not aware

*Cushing, Frank Hamilton. "The Nation of the Willows." The Atlantic Monthly, September, 1882, pp. 362-374. The quotation I make is from page 374.

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114 that Mr. Cushing has published anything further upon these very in-
115 teresting people, although he was evidently among them for several days and must have in that time amassed some considerable information.

This is absolutely all the information of any importance that I have been enabled to get together about these Indians, and Mr. Gatschet has informed me that it is about all that has ever been written.

000 Science in general, and anthropology in particular, I must believe, would be well repaid could a good and active anthropologist live with these Indians for a month or more and gather up everything there is to be known about them.

114 The styles of their lodges and their architecture are well shown in my two plates. We can also see other objects there worthy of our attention, as the varied costumes of the men, women, and children, as well as the peculiar forms of their curious baskets lying about. Further, in Pl. II, it is interesting to note the fashion of fixing the hair in the women
[171] and in the girls; it would seem that it pointed to affinities with the Pueblan Indians.

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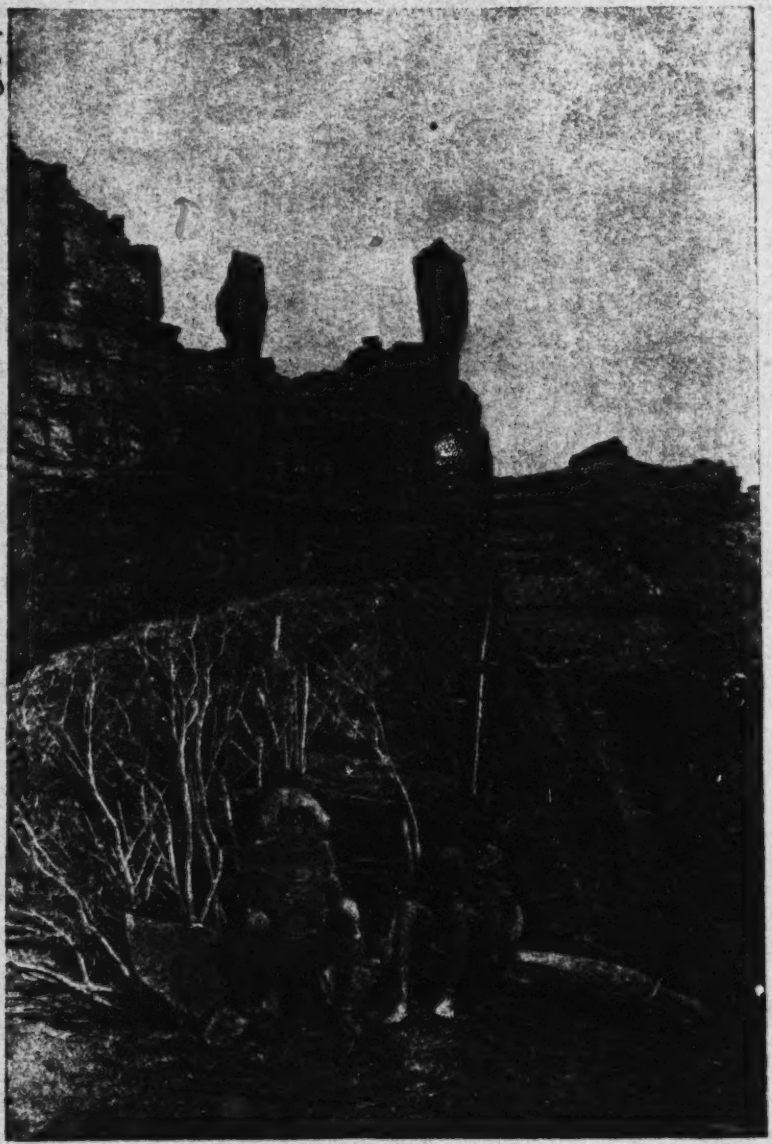

AN AGED PAIR OF HAVESU-PAI INDIANS.

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AN HAVESU-PAI LODGE IN SU-PAI CAÑON, ARIZONA.

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